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WEEKLY REVIEW.

—We have been favoured with a copy of a handsome pamphlet entitled, "The Revolution at Baroda 1874-5, by Dinshah Ardeshir Taleyarkhan." We are not sure that the change of ruler at Baroda can be called a revolution. The writer does not see "any good that would accrue from such an impassioned advocacy of Mulharrao as is now common with an influential portion of the Indian Press." He might have spoken even more strongly. The language he referred to was simply disgraceful, and whatever effect it has had has been just the opposite of that intended. To speak as though the Government of India had committed an unpardonable sin against Native rule in India because it had summoned to its bar a man reasonably suspected of gross crime and known to have sadly misgoverned his State, was to declare that the interests of the people were of no more account in the eyes of these educated Native gentlemen than they were in the eyes of Mulharrao himself. The pamphleteer speaks highly of the late Dewan, Dadabhoy Nowrojee. In a previous pamphlet, published last year, he spoke very highly of Colonel Phayre; now, while admitting his uprightness, he thinks he was unfit for the post of Resident at Baroda. We agree with the *Deccan Herald* when it says:

"Had Colonel Phayre, however, been other than he was—unflinching in his opposition to bribery and corruption, Baroda would have been gone on in the old way until the whole thing had collapsed from the failure of funds to support the extravagance and wickedness of the Court. There is some hope now for Baroda? there would have been none had Colonel Phayre fallen into the usual groove of the Residents of that State, and winked at what it was so difficult to prevent. If Government meant that all should go on quietly, no matter what the injustice and wickedness of the Court might be, then they made a sad mistake when they sent Colonel Phayre to Baroda; but if Government intended that the Augean stable should be cleaned out thoroughly then Colonel Phayre was the right man in the right place."

—The Annual Meeting of the Church Missionary Society was held on the 4th inst., in Exeter Hall, the Earl of Chichester presiding. The receipts for the year amounted to £175,835. Connected with the Society are 211 European and 154 Native clergymen. Communicants, 24,497.—The Annual Meeting of the Bible Society took place on the 5th, at Exeter Hall, the Earl of Shaftesbury presiding. The year's income amounted to £222,191. Issues 2,619,427. The Archbishop of Canterbury, Mr. Spurgeon, Dr. Punshon and others spoke.—The Annual Meeting of the Wesleyan Missionary Society was held at Exeter Hall, May 4th. Income for the year, £184,039.

—We see in the columns of a contemporary a poem signed Percy Grey, entitled The Lost Cause, April 9th, 1865. These are the first two stanzas:—

"It is a nation's death-cry! Yes; the agony is past:
The stoutest race that ever fought to-day hath fought its last.
Ay: start and shudder; well thou mayst! well veil thy weeping eyes!
England, may God forgive thy part; Man cannot but despise.
Yes, shudder at that cry that speaks the South's supreme despair,
Thou that couldst save and savedst not; that wouldst and didst not dare!
Thou that hadst might to aid the right and heart to brook the wrong;
Weak words of comfort for the weak; strong hand to help the strong!"

And so on. The four millions of slaves count for nothing. The slave-owners who raised the flag of rebellion because the United States would not consent to an extension of the slave area, are here represented as the weak and down-trodden, and as now wearing the Union's galling chain, the galling thing being that their former slaves are now freemen. England is represented as infamous because she did not come to the help of the South, and because "the stoutest race that ever fought" has this day just as much and just as little power as all other citizens of the Transatlantic Republic. The alliance of poetry and falsehood is, however, no new thing.

—We are glad to find that the Bombay Government are moving in the matter of prosecuting lottery houses.

—Though many are at this season absent from Bombay, we are happy to say that the Weekly Union Prayer-Meetings are well sustained. A military officer just from England presided last Wednesday morning, and gave us a very interesting account of work with which he had been personally connected, in the Agricultural Hall, London, and of the way in which God is using Moody and Sankey in that great metropolis.—The daily prayer-meeting at 1 o'clock, in St. Andrew's, Fort, is, we are glad to say, well kept up.—The Young Men's Prayer Meeting in connection with the Christian Association, held every Friday at 8 P. M., at the General Assembly's Institution, is remarkably well attended. It is a most animating sight, this large number of young men brought together in prayer and Christian work. Dr. Black, a young gentleman from Glasgow, who expects to join the Mission at Livingstonia, in Africa, next year, was present at one of these meetings and gave an account of the work in Glasgow under Moody and Sankey, and since, with special reference to the remarkable development of Christian activity, and the efforts made to reach the most degraded.

—In some villages of the Deccan the ryots have risen up against the yoke of the *sahookars*, or money-lenders. The extortions practised by these money-lenders are fearful, and the ryot once in their clutches finds their grasp tightening from year to year, till he and his family are reduced to a condition of absolute servitude. So far as they are compelled (as by the Government levy of cash assessments) to borrow, one cannot but sympathize with these Marwadi-ridden ryots; but it must be acknowledged that they are generally the authors of their own misery, through their subservience to custom. The ridiculous custom of marrying their children in infancy, and of spending a large sum of money upon the occasion, is what chiefly gets them into bondage to the money-lender. It would be a great blessing to the country—inconceivably great—if all marriages of children could be done away with. There cannot properly be anything of the nature of marriage where the parties are not of marriageable age, and where they do not both consent.

—There is to be a great Convention at Brighton for the promotion of Scriptural Holiness, to continue ten days, from May 29th (to-day) till June 7th. This Convention has been looked forward to for many months. It is calculated that about 400 ministers from various parts of the Continent will be present. The call is issued by R. Pearsall Smith, Vice-Admiral Fishbourne, S. A Blackwood, Donald Matheson, and T. B. Smithies, Acting Committee.

"We assemble to seek the Lord, and the personal holiness which is found only in a life of abiding in Him. We press upon those who come great moderation in dress and in the use of the table, careful avoidance of excitement, an attitude of constant prayerfulness, the substitution of prayer for controversy, and, above all, the exercise of an entire surrender to and full trust in the Lord. We do not and cannot doubt that a life of maintained communion and victory, in a degree hitherto unlooked for, will open upon those who are honestly seeking for these things, and that, throughout this life and the next, we shall praise God for his goodness to us at the Brighton Convention."

—The *Christian* of April 29th has very interesting notices of the Noon, the Afternoon, and the Evening Meetings at the Opera House, Haymarket. Sunday, 25th April, speaking to Christian workers, Mr. Moody said:

"During the next thirty days, we want to make good use of this building. It has cost about £5000, and we only have it for four or five weeks more, and we want all the Christians to attend and bring their friends with them, so as to have the place crowded every night. Then you will not be asking who is to preach; you will be looking right up to God, not talking about this man or that man. I hope the day will soon come when we will get our eyes away from men; then souls will be saved. I do not know if I have ever attended such a meeting as there was here last night. It seemed as if God were hovering over the West of London, and were ready to give us such a blessing that there shall not be room to receive it."

Mr. Moody then called on all who were prepared to support the evening meetings to rise, and the congregation stood up in a body. "Now," said Mr. Moody, "Dr. Fraser will preach here to-night. Will two or three hundred Christian workers come at seven o'clock, and go out to the streets,

and invite the people to come in? We do not want any man or woman to come within a mile of the building without receiving an invitation to the meeting. Let us look for great things during the present week."

Mr. Moody, and those like-minded, did not have to look long for great things. The afternoon meeting produced a rich harvest of seeking, and, we believe, finding ones. Long before half-past three, the theatre was crammed to the utmost. Lord Shaftesbury and a large party of friends occupied the royal box, and Lord Cairns occupied a seat on the platform.

Mr. Moody discoursed on "The New Birth," as taught by Christ in his conversation with Nicodemus. "The A B C of God's alphabet" was made very plain to the comprehension of the dullest and least interested. The result was happily apparent at the close. Groups of those who were professedly anxious about salvation were to be found throughout the building, and the afternoon was far gone ere the solemn business of dealing with inquirers could be terminated.

Notices of the work in Agricultural Hall, Bow-road Hall, Victoria Theatre, of the Young Men's Meetings and the House to House Visitation, follow the above. We find in another paper the following:

"The Rev. Mr. Kelman, of Edinburgh, said that the result of the revival labours of Messrs. Moody and Sankey had been truly marvellous. When the American revivalists left that city the number of those who had given in their names as converts was 1,400; since that time the number had gone up to 3,000. The number of drunkards and theatre-goers who had been reclaimed had been very remarkable."

Another paper says:

"The services at Her Majesty's Opera House continue to be densely crowded. A large number of the nobility attend. The Royal box, a day or two ago, was occupied by the Duchess of Westminster, the Hon. Lady Grosvenor, the Marquis and Marchioness of Westmeath, Lady Stanley of Alderley, and Lady Camperdown. Mr. Moody preached from the words "Lay not up for yourselves treasures on earth." He said that if the wealthy would invest some of their wealth in the cause of the Master by aiding in the missions to the poor there would soon be a great reformation worked in London, especially in the slums and alleys, and by so doing they would be laying up for themselves treasures above instead of in this perishing world."

—GOPALRAO, son of Kassi, a member of the Khandeish branch of the Gaekwari family, is now Gaekwar of Baroda. He is about ten years of age. He was chosen by the Ranee, Jumnabai, the beginning of this week, and was installed on Thursday with considerable ceremony, without any expression of dissatisfaction, though one of the candidates for the throne shot himself as soon as he learned that his supposed claims were disregarded. The new Gaekwar is to bear the name of Syajirao. The three principal actors in the attempt on the life of the late Resident have been transported for life.

—AN All-day Meeting (from 11 A. M. to 4 P. M.) is to be held to-day in the Falkland Road Hall. The public are invited.

—WE beg to acknowledge receipt of Mr. D. E. Gostling's Suggestions on the Water-supply of Bombay. Also *Niti-Vinod, or Pleasures of Morality*, by Behramji Merwanji Malabari,—which we hope to notice hereafter.

"I see to-day, and as my life passes I see more and more clearly, that all happiness is in God alone. I am aware that there is a sort of happiness, which may, perhaps, be called happiness by participation; that is to say, by participating or sharing in the gifts of God, in distinction from God Himself. But I am certain that this happiness, however much it may be valued by many minds, is not, and cannot be, the satisfying food of sanctified souls. The holy soul desires to possess God as He is; just as He is, pure as He is, and all that He is." A possession which can be secured only by a perfect union of the human will with the Divine will; and to such an extent that the perception of all other joy shall be merged and lost in the joy which flows from the consciousness of the union.—*Upham.*

WE have been favoured with a copy of the Report of the India Conference of the Methodist Episcopal Church, treating especially of the Missions of that Church in the Oudh, Rohilcund and Kumaon districts. There are churches in twenty or more localities, having altogether 778 probationers and 1,145 full members connected with them, showing an increase of 87 probationers and 269 full members over the previous year. There are 37 local preachers in these Missions; 126 Sunday Schools, with 5,438 scholars and 293 teachers; in connection with these schools, 37 conversions are reported. There are, besides, 84 Vernacular boys' schools with 2,795 pupils, and 95 girls' schools, with 1,774 pupils; Anglo-vernacular, 37 with 2,754 boys, and 3 with 281 girls. Entire expense of the schools for the year, Rs. 64,038. 18 colporteurs are engaged in circulating Scriptures and religious books, the total sales amounting last year to Rs. 1,168. The "Woman's Work" in connection with these Missions has already been mentioned by us; so also has the work of the Theological Seminary at Bareilly. There are, we believe, 25 missionaries from America in connection with the abovementioned Missions. We glean the following items from the Report. A family numbering ten persons has been converted at Nynee Tal. A camp-meeting was held at Kaladoongee in December, attended by all the Native Christians with their families, and by Hindoos. It lasted five days, and many of the Hindoos were deeply impressed. At Paori, since the commencement of the Mission, 78 adults have been baptized. Khiyalee, the first one baptized, was applied to by the people for the *muntra* or charm that would keep their cattle from disease, as they had observed that while many cattle were dying belonging to others none of his suffered. He took the opportunity to point them to the Saviour. In Eastern Kumaon one of the most bitter enemies of the Gospel was won by the fact that his sick child was successfully treated in the Dispensary. The Bhootias, a roving tribe, offer to pay the salary of a Native Christian doctor to live and travel with them.

"The quiet preaching in a special mohulla or in families among friendly people has been much more effective in bringing men to Christ than has bazaar preaching. A man visiting one of these places and making for himself friends has a field which he may cultivate continually until fruit is seen. Our Hindustani brethren have been especially successful in this work, as they know the customs of the people so well, and are received and listened to with less restraint than foreigners can be. Our experience is that when a man with true faith in Christ, and an active love for souls, goes thus persistently to any special friendly community or family success will surely follow. Is not *too much* seed lost in India by being scattered by the wayside instead of being sown in well-prepared fields?"

In Bareilly the work is spreading among 'the lower caste people,' and a Brahmin has been baptized. In Panahpur 8 adults were baptized. In Budaon, about 400 of the lower caste have been converted, since the beginning.

"At various places in the city and zillah of Moradabad there are many inquirers among the chamars. Their case is peculiar as they claim to have given up idolatry, and to worship God through Christ. They attend our meetings, sing with us our hymns without any reserve, and some will even kneel with us in prayer. They are willing to have their children taught like Christians, and have almost come to have a distinct faith from others of their class. Yet they cling to their caste and are not ready to be baptized."

In the Amroha circuit there are Christians and enquirers in about 120 villages. In connection with the Lucknow church three persons have been licensed as exhorters. The *Kaukab-i-Iswi* is edited by Dr. Waugh, who has also charge of the Hindustani church in Lucknow. The English Day and Boarding School in Cawnpore, under Rev. H. and Mrs. Jackson, has succeeded beyond expectation. The work in Allahabad has greatly prospered. The church (only two years old) has 38 members and 55 probationers. The Rev. D. Osborne, missionary at Allahabad, was also used of the Lord at Agra, last July, to the conversion of about 50 persons.

WE have more than once had occasion to mention the existence of a Marathi monthly called the *Dhambhaharak*, or Exposure of Hypocrisy. One would think that the conductors of this paper might conceive it their duty to enlighten their readers as to those forms of hypocrisy which they were most likely to be affected by, and would manfully bear their testimony against the deceptions practised by Brahmins, Bhuts, Gosavis, Sunyashis, Pooraniks and the like. But no these gentlemen conceive it to be their mission to decry Christianity, and they seem unable to discern hypocrisy anywhere except in those who believe the Bible. And nothing to the discredit of Europeans seems to come amiss. In the last number is an article entitled "European Balls merely the Root of Immorality." The writer is very much shocked at the custom of celebrating a marriage by a ball, and is very thankful that no such custom has been adopted by the Hindoos, which he attributes to the modesty and deep sense of propriety of the Hindoo women. Now, we are no advocates of dancing parties. A Native, looking at gentlemen and ladies waltzing together, cannot conceive (unless he has more acquaintance with European society than Natives generally have) that such intimate contact of persons in public does not denote an immoral freedom of intercourse. He is mistaken. We disapprove of the dancing customs of Europeans. We do not think them good, but evil in their immediate effects and in their tendency, and join our protest, with that of earnest Christians generally, against them. But the thing that strikes us as strange is that our contemporary should go so far out of his way to find an objectionable custom, when a more revolting and demoralizing custom obtains among his own readers. He speaks of the modesty and delicacy of the Hindoo women in contrast with the wives and daughters of Europeans; and yet what is the Hindoo way of celebrating a marriage? You may often see a Hindoo marriage procession in our streets, and this is the order of the procession: after the bride and bridegroom, a courtesan is seen walking, richly attired, and walking with the consciousness that she occupies a place of special honour; after her, come the friends and relatives of the bride and bridegroom, women and men. This courtesan is to be during the greater part of the night the object of fixed attention from all, as she dances with lascivious motions and sings her amatory songs. Could anything be more demoralizing than this? We might say much more under this head;

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but we have no desire to engage in such invidious comparisons. We have much respect for Hindoo ladies of all ranks, and desire for them something better than conformity to the worldly usages of their European sisters. But surely the editor of a vernacular paper is far from being faithful to his trust when he passes by such deplorable customs as these to discourse about the immorality of European balls.

The Bombay Guardian.

SATURDAY, MAY 29, 1875.

CORNELIUS.

CORNELIUS, the Roman centurion, is described to us in Acts x. 2 in terms that have been eagerly laid hold of by many to show that men can be saved without the Gospel. This is a favourite doctrine with certain writers of the Broad Church party, and we have repeatedly had occasion to notice it in the course of the last twelve years. Cornelius was, we are told, "a devout man, and one that feared God with all his house, who gave much alms to the people and prayed to God alway." Again: "A just man and one that feareth God and of good report among all the nation of the Jews." Again, the angel says to him, "Thy prayer is heard and thine alms are had in remembrance in the sight of God." And Peter says: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him." The inference is drawn from this language, that although the Gospel is very precious to those who have it, yet God has ways of making himself known to men of all nations who have it not, and men of all nations who never heard it are doubtless thus taught directly of God and saved. And some who perceive that the Scripture ascribes to Christ the glory of saving all who are saved, and who at the same time agree with the opinion above expressed, say that these Gentiles who are saved without the Gospel are saved on the ground of Christ's merits, though they know him not in this world.

We propose at present simply to look at the case of Cornelius, and see how far it can be regarded as favouring the position stated. Does it teach that men, without knowing anything of God's revelation, may come to know and serve God acceptably, and obtain salvation without the knowledge of the Saviour?

If Cornelius was through his prayers and almsgiving and fear of God, in the enjoyment of God's favour, why is it that such extraordinary measures were employed to procure for him the knowledge of the way of salvation through Christ? An angel was sent to him with a message from God, directing him to send for Peter; Peter had a vision, a three-fold vision, and thrice heard a voice from heaven in explanation; and finally received direct instruction from the Spirit to go with the messengers of Cornelius. Now if we are to argue by analogy, we would infer that if at any time, in any nation, any man should succeed in obtaining so much of the divine favour as Cornelius had, that favour would be manifested not in saving the man without the knowledge of Christ, but in the adoption of measures that should bring to him the knowledge of Christ's salvation. We remember that the remarkable work among the Santals, carried on by Mr. Boerresen and his colleagues, received its chief impulse from a man who while yet entirely unacquainted with the Gospel was warned in a dream that to obtain salvation he must go and sit in his field, in a certain locality, and there it would be made known to him how he should be saved. He immediately arose, went out to the field, took his seat there and waited all night for some manifestation. None came; but at break of day he espied on the ground near where he sat a piece of printed paper. It was a piece of a tract, and by means of it he was guided to the missionary who set before him the way of salvation through a crucified and risen Saviour. And we believe that such are the resources of Him who ruleth all things, that if a man in the heart of China, Tartary or Africa were sincerely desirous of doing God's will at any cost, some means would be found of bringing to his knowledge the way of life, without removing him from this world. We are to remember that God has foreknowledge; he does not see such a case as we have supposed at the time it occurs merely, but he saw it a long way off.

But let us look for a moment at the words used by Peter in addressing Cornelius and his friends. He says: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ, Lord of all, that word YE KNOW." Thus it appears that Cornelius and his friends knew about Christ. He was doubtless acquainted with the Old Testament Scriptures, for we are told that he was of good report among the Jews; he knew the God of Abraham and of David, and he knew about the life, teachings and death of Jesus Christ. But the Gospel had not yet been preached unto the Gentiles; and Peter's address was for the purpose of making known the fact that his salvation was available for the Gentiles. While he was declaring the glorious truth that "whosoever believeth in him receiveth remission of sins," the Holy Ghost came down upon the company, and thus a divine attestation was given to the words of Peter. In ch. xi. 13, 14, the angel is represented as saying, Send men to Joppa and call for Simon Peter, who shall tell thee words whereby thou and all thy house SHALL BE SAVED.

The great difficulty in the way of preaching the Gospel to the Gentiles was the deep-rooted prejudice of the Jews, and their inability to see how men could be saved without first becoming proselytes of Judaism. On account of this strong prejudice, shared to a great extent by even those Jews who had become Christians, it became desirable that the first Gentile convert should be a man who already enjoyed the good opinion of the Jewish nation. We cannot draw any parallel between the case of Cornelius and that of a man unacquainted with God's revelation; for Cornelius had knowledge of it, and had been so far influenced by it as to become an earnest seeker. So far as this case bears upon the point to which we referred at the beginning of this article, it goes to to show the need that even the best men among the Gentiles have of the Gospel.

Were a man but to think of it, the responsibility of not acting is sometimes infinitely greater than that of the most rash act.—*Maudsley.*

PAUL, THE CHRISTIAN'S PATTERN.

XII.

WE are very anxious that each particular reader of these papers should bear in mind what our object is in them, and should seek to have that object attained in himself. We saw in the book that the apostle Paul was simply an embodied illustration of what our Lord meant and still means each member of his church to be. We are charged to follow him *as* he followed Christ. A great many Christians slide into a habit of religious reading which is almost as likely to do them harm as good; a habit of reading with their minds in a state of passivity, a habit of reading with the voluntary powers in a state of quiescence. We may show what we mean, by its opposite. A merchant enters his counting-room in the morning, takes up the letters lying on his table, opens them and reads them. He does not read them listlessly, but with all his powers on the alert; scarce has he read one letter before he calls a clerk, makes an enquiry and gives an order. He reads another, and you find him referring to some memorandum book, or taking a note in pencil of something to be attended to; he opens a third, and after reading it, summons a clerk to whom he hands it, bidding him see that the goods required are sent by that day's train. Reading the fourth letter, he springs up, seizes his hat and presently is half way to the bank. The letters contain instructions. He does not expect as he reads to find his imagination entertained with some pleasing pictures, but rather to find out what he is to do with the powers that are at his disposal. Now, we are to read the Bible and books setting forth Bible truths as though we expected to find the answer to this question, What will thou have me to do? There was a time when we read twenty books for one that we read now; but the one we read now is more profitable to us than the twenty formerly read, because we read standing, so to speak, instead of lolling. "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God," in all our reading. We honour the Lord by believing that grace to perform is offered with all his requirements, and we thus feel that every requirement must be obeyed at once, or else it will witness against us. Now it will do us very little good to contemplate the character and work of the Apostle Paul, if we do not carry along with us the conviction that God is showing us in him what he would have us to be.

Why should it be thought a strange thing, if we asked our readers, Which of you have become like Paul since we began this series of papers? Yet it is evident that our Lord expects those who read the Sermon on the Mount to be what that discourse requires; for he tells us at the close that he only who hears *and does* the things expressed therein is a wise man, all others being repudiated. Now if the man who reads that discourse is expected to be what it describes, no less is it, to be expected that when believers look at the Apostle Paul as he is held up before them in the Scriptures, they shall avail themselves of the grace to be assimilated to him.

We have spoken of him as he was before his conversion; as made free from the law

of sin and death; as rejoicing in the world-wide grace of God; as notable for patience; as a tentmaker; as glorying in the cross; as characterized by naturalness; as remarkable for a loving spirit. Well, how is it with *us*, after these contemplations; have we been made like unto him? The world has as great need of living Pauls now, as it had 18 centuries ago. Jesus ascended up on high, giving gifts unto men, even the rebellious; when we look at these gifts, what do we find? He gave some, apostles; some pastors and teachers; some evangelists, etc, etc. Jesus is just as rich, and just as generous to-day as he was in the first century; and we are sure that he would like nothing better than to send forth to the nations, tribes and tongues of earth, a hundred Pauls. But there must be faith on our part; we must believe in Christ's transforming grace, and avail ourselves of it. What has Christ done more for Paul than he has done for ourselves? He died for him; he died for you; he forgave him, he forgave you; he gave him the Holy Spirit, and he bestows the same gift on you; he gave him all the promises and he gives them to you, he gave him his own advocacy with the Father, and he is your Advocate. Did he bear more stripes for Paul than for you? did he endure more ignominy for him than for you? Do you really think it a right thing that Paul should be more consecrated than you are, more loving, self-denying, simple, contented, humble, prayerful, zealous? Did Paul, in his devotedness, go beyond what was fitting in a redeemed sinner? He did not think so: but when he had gone the furthest, we find him forgetting the things that were behind and pressing forward with utmost intensity. The blood that was shed for thee upon the cross, demands, my brother, that thou shouldst be as Paul in consecration, self-denial, love and faith.

Epitome of News.

Saturday, May 22.

—Mr. Grant Duff's Notes of his Indian Journey have begun to appear in the *Contemporary Review*.

—*Deccan Herald*: "It seems that the private of H. M.'s 56th Regiment, who committed murder and suicide the other day, in Kurrachee, had attempted to murder his wife eight months ago and had only recently been released from confinement. He had been sentenced to a year's imprisonment, but at the earnest entreaty of his wife Colonel Berry had remitted half the punishment. The poor woman thought that her husband was penitent and would never be guilty of such violence again. She little thought what was before her. Colonel Berry is very strict, and was unwilling to extend the mercy desired; but at last consented to do so as there was every hope that the man had received a lesson which he would never forget. It is said that he was anxious to find the Sergeant Major who had brought him to justice eight months ago, and that he vowed that he would have his life if he got hold of him. This case (and the case which occurred at Ghorepoorie a short time ago) shows that soldiers should never have their rifles and rounds of ammunition at their command except on special occasions."

—The *Daily Telegraph* concludes an article on the policy of the Government of India in Baroda affairs as follows:—"What is done, however, suffices; and Colonel Phayre, who has endured more injustice than anybody else in this matter, may console himself with the reflection that his fidelity to the interests of the people of Baroda and his personal sufferings have brought about a change which cannot but prove a blessing to three millions of people who inhabit the city and the outlying dominions of the deposed tyrant.

—"I felt improved," says 'Rasper' in *Vanity Fair*, "when I heard the accounts of the great picture sale at Christie's on Tuesday, and learnt that there were people who believed the prices reached to be the *bonâ fide* representation of the value of the pictures. There are evidently a great many who do not know that there are great dealers who live by keeping up the exaggeration of prices, who have miles of canvas to dispose of, and who, therefore, whenever there is a sale, go there and run everything up to ruination—that is to say everything from the hand of any painter to whom they are committed so far as to possess a stock of his works. Most of the modern reputations have been made in this and similar ways by the dealers, and there are painters who get a thousand and fifteen hundred each for works which will no more exist than their own names fifty years hence.

—*Times of India*: "Only a few weeks back a new Mill at Tardeo, the property of Mr. Shamjee Jadowjee, has commenced working with about 25,000 spindles, making there a total of 17 Mills actually working in Bombay Island (including the large Mill at Coorla), and yielding an outturn of about 110,000 lbs. per day. Besides this we have eight working factories in the Mofussil, of which one is in Surat, two at Broach, two at Ahmedabad, one at Julgaum, one in the Native State of Bhownuggur, and one in the sister Presidency of Madras. Altogether then we have twenty-five cotton Mills having about 600,000 spindles and 7,000 looms at work. The total outturn of the spindles is about 130,000 lbs. a day, of which about 50,000 lbs. are used in the production of cloth."

—Same; Kurrachee, 21st: "A week ago Mr. Keene, of the Indus Valley Railway, while asleep in his bungalow at Bahan, near Sehwan, was suddenly awoke by the falling of a huge stone, weighing about ninety pounds, on his bed. He leapt off the cot and cried to his humaul, who immediately signalised his hatred of his master by striking him over the head with a sword, nearly cutting the ear off and dividing two arteries. He then cut him across the chest and severed two fingers of his hand with which Keene tried to ward off the blows. Keene was severely wounded in the chest and also in the kneecap. His cries drew the neighbours to the house, on seeing whom the scoundrel bolted, and up to this moment has not been apprehended. He is a native of Nuwabgunge. An hospital assistant having been summoned immediately, attended to the wounds and saved Keene from bleeding to death.

"Private Salmon, 56th Regiment, fainted on parade ground this morning, and in a few minutes afterwards expired. Aneurism was the cause. He was an old and well-conducted soldier, and has left a wife to mourn his loss."

—*Pioneer*: "About two or three weeks ago a case of *antarjali* occurred near Calcutta, and the crime was repeated on the same spot on Thursday last. The victim, according to the account of an eye-witness, was carried to the river side amidst a crowd of people, with the usual accompaniment of tomtoms and other discordant noises such as the Hindoos call music. His head dangled over a stretcher much too short for him: and as he raised his hand to shield his face from the glaring light, his son and heir opened an umbrella and held it over him by way of protection. Arrived at the river, he refreshed himself with a draught of milk and a smoke, chatting meanwhile with his sympathizing relatives. Last Saturday still found the man quite equal to his milk and tobacco, and in no particular hurry to start for the other world. Resenting this somewhat unreasonable tax on their patience, his friends carried him off to another spot on the river, and immersed him until he was drowned. Such crimes ought to be punished as murder."

Monday, May 24.

—*Bombay Gazette*; Allahabad: Jumnabuee has chosen one of the three lads selected by the Government for the Baroda succession, and the installation will take place on the 27th instant, the earliest day considered propitious by the astrologers. The unsuccessful claimants to the *gadee* affirm their readiness to acknowledge the new Gaekwar and they abandon all idea of pushing their claims further.

Baroda: "One of the claimants, named Morarao, brother of Sadasheorao, committed suicide this morning through disappointment.

—The Wesleyan ministers and missionaries in Ceylon have petitioned the Secretary of State against the ecclesiastical policy of the Colonial Government. It is, they allege, highly objectionable, as Government thus directly enters upon missionary work; it is unfair to the Wesleyan society to be subjected to the rivalry of Government competition; and their efforts to induce the Wesleyans to support their own ministers are greatly hindered by the Government support of Episcopalians.

—*Times of India*: Damodhur Punt, of Baroda notoriety, has pointed out several persons employed in the Secretariat Department, who, he states, were in the pay of the Baroda Durbar, and who were in the habit of furnishing State documents to the Durbar. Damodhur Punt's deposition was taken before the Hon'ble Mr. Ravenscroft, Chief Secretary to Government. One or two other persons have been telegraphed to Baroda to come down to Bombay, who, it is said, would confirm Damodhur Punt's statement.

—*Pioneer*; Peshawur, 16th: "It broke out in the house of a small Mussulman trader. There was sickness in his family, and he followed the superstitious custom of his race by calling in a Moulla, or priest, to scare away the evil by prayer. A Moulla, of course, cannot subsist on prayer alone; so bread and meat had to be cooked for him that he might pray more comfortably. Some sparks flew to a corner of the room, where a heap of chopped straw lay. The straw was soon on fire, and the flame reached the rafters before there was time to fetch water. A strong hot wind was blowing outside. Three or four houses close by were aflame in a few minutes. This was at 4 p. m. of last Thursday, the 13th instant. Somehow the news never reached the police; and only two hours later, when some twenty or thirty houses were in ashes, did the Deputy Commissioner, seeing the smoke from cantonments, suspect danger and hurry off to the city. The fire had everything in its favour; a strong breeze, and a previous fortnight of unusually dry hot weather. A fair start was only required to enable it to have its own way in the race against water. Having secured this, the fire kept well ahead of all efforts to extinguish it, until Saturday evening, when that fickle ally the wind went over to the enemy, and there was nothing left but to succumb."

3,000 houses have been destroyed.

—The *Delhi Gazette* says of the visit of the Prince of Wales:—"This visit is—it must be—looked forward to by us with much of that feeling which the French call *serrement de cœur*. We know more than 'appears to the eye' of what does exist, and has always existed, in every Mahomedan breast towards every dynasty but that of their own Moguls. We have had our terrible experiences of the uselessness of guards, of attendants, of devoted friends, of all the strongest surroundings of state and precaution."

—*Indian Statesman*: "Many of our readers will doubtless recollect a Mr. Goode, who was formerly a contractor in Bombay. About three years ago he left here for the diamond fields, South Africa, and for some time worked there with but little success. At last, however, he was fortunate enough to find a seventeen carat diamond, his half share of which realized Rs. 16,000. According to Mr. Disraeli "Adventures are to the adventurous," and in the same way we may suppose riches are to the rich, and Mr. Goode is now, we hear, the fortunate possessor of claims that bring him in on an average about Rs. 1,500 per week."

—*To the Editor of the Calcutta Christian Intelligencer.*

A Catechism *in Urdu* is being now circulated by the "*Cowley Fathers*" in India, which contains the following questions and answers:—

Q.—Why is the Virgin Mary called Blessed? (p. 18.)

A.—Because she is *the Mother of God.*

Q.—How can we benefit dead Saints? (p. 42.)

A.—*By praying for them.*

Q.—Does baptism cleanse us from sin? (p. 43.)

A.—*Yes, from all sin.*

Q.—Who can give absolution? (p. 44.)

A.—*The Priest of the Church.*

Q.—Ought we to reverence the images and pictures of Christ and the Saints? (p. 53.)

A.—*Certainly.*

Q.—In the use of the Sacraments are there any other laws in the Church besides those contained in Holy Scriptures? (p. 37.)

A. Yes, the practices of the Apostles, which are known *from the Hadis* (sic).

Q.—Are we certain that we can receive the gift of faith? (p. 2.)

A.—Yes, the gift of faith is received by the grace of God *in Baptism.*

This Catechism is being now placed in the hands of *Native Clergymen*, and of *Native Christians* in India, by men who call themselves ministers of the Church of England ; just as if these doctrines were held by our Church. When the Saviour said that "God was His Father," it was clearly understood that "He made Himself equal with God." And He was so. But here the Native Christians are led to believe that the Church of England allows that Mary is equal with God, or that Christ is only equal to Mary. If Mary is the Mother of God, *i. e.*, if the Godhead of Christ was born from Mary, then surely is Mary herself God. It was this blasphemous doctrine of the so-called Christian Church which brought upon itself the desolations of Mahomedanism in the seventh and following centuries, when the rallying cry of Mahomedans was, "There is *one God*" in opposition to the fancied Trinity of God and Jesus and Mary [see Sale's Koran, p. 80] Shall we draw down these desolations on ourselves again, from both heaven and earth, by the promulgation of words, which certainly, to the minds of the natives, will mean only simple blasphemies ? Will our Bishops, and our Church generally, sit calmly by, and allow "Prayers for the Dead" to be preached openly by men who call themselves Clergymen of the Church of England ? Will they quietly see these references made to Christian "*Hadis*" and to undue reverence (tazim) for images, in a land where there are so many Mahomedans ? Will they consent that Christ and his Gospel shall be publicly dishonoured by the circulation, by the Church of England, of unscriptural and exaggerated views of priests and sacraments ?

Tuesday, May 25.

—The total population of British Burmah, is 2,747,143 souls. This does not include North Arracan.

—A jemadar, Buldeo Singh, of the 51st Native Infantry, was tried by a Court-martial held at Lucknow on the 13th of April, for having written, or caused to be written, and sent direct to His Excellency the Commander-in-Chief instead of through the prescribed channel, a complaint against his commanding officer, Colonel Obbard. The jemadar, in his complaint, accused his Colonel of having misappropriated to his own use regimental money to the amount of thirty-nine thousand six hundred and sixty-two rupees and some annas. The prisoner was found guilty and sentenced to be dismissed the service.

—*Times of India :* "Rustomjee Jewajee, the late foreman diver employed at the Sassoon's dock, Colaba, was stabbed in two places in the abdomen, between 8 and 9 o'clock on Sunday evening at his house in 2nd Marine lane, by his son named Ruttonjee Rustomjee. It appears that on the evening in question Rustomjee Jewajee was at a *karkhanna* at Dhobie Talao, when his wife, named Cookeebai, came to him there and reported that his son Ruttonjee was creating a great disturbance in the house, and a great crowd of people had collected. Rustomjee consequently went home and found it was so, whereupon he got hold of his son by the collar of his jacket and endeavoured to put him out of the house. Ruttonjee, however, stabbed him with a knife and made his exit. The police and townspeople went in pursuit and arrested him at Dhobie Talao, close by the police chowkey."

—*Bombay Gazette :* "The native community has had occasion to mourn the death yesterday of one of its prominent as well as useful members, Mr. Bhimjee Jewunjee, the widely known Parsee bone-setter of Bombay, who died at his residence in the Fort on Sunday evening at the age of sixty-five. He was a very popular man, not only in his own section of the native community but also among the Mahomedans and Hindoos, by whom his generous disposition and sympathising good nature were largely appreciated. He was especially kind to the poor, and always willing to render gratuitous assistance in cases of accidents to their limbs. He enjoyed the largest practice in the particular branch of his profession to which he had devoted a lifetime. For many years he was employed by Government in connection with H. M. Dockyard ; and his successful treatment of cases of accident to several well-known citizens, including the late Mr. Murphy, the late Mr. John Connon, Sir Bartle Frere, and other European gentlemen, brought him prominently into public notice."

—The Suchindram festival at Nagercoil is just over, and has left a painful memory behind it. At the car-pulling part of the ceremony three persons fell under the wheels of the car and received very severe injuries, so severe, indeed, that one of them, a fine young Sudra, who was about to celebrate his wedding, died immediately on his arrival at the Nagercoil hospital. The other two are expected to recover. The cause of the accident is said to be the eagerness of the Tahsildar to get the car round the pagoda as speedily as possible.

Wednesday, May 26.

—*Poona Observer :* Yesterday morning, at 5 o'clock, a trooper of the 1st Lancers, named Govindrow Deshmook, committed suicide by shooting himself in the stomach. An inquest was held on the body by the chief constable, Mr. D. Smith, of the Cantonment Police, and the verdict given was that the deceased committed suicide by shooting himself. When this rash act was committed, a woman named Ratha, of ill fame, was in his house, whom he asked to live with him, and she having refused to do so caused him to commit the suicide."

—The Parsee, Rustomjee Jewajee, who was assaulted by his son on Monday night with a knife, having died from the effects of the wound, a Coroner's inquest was held yesterday morning, when a verdict that death was caused by a stab in the belly with a knife, inflicted on him by Ruttonjee Rustomjee, was recorded.

—A new system of lighting railways by the locomotives was tried in Russia on the Moscow and Kursk Railway recently, and gave satisfactory results. The apparatus consists of a battery of 48 cells fixed on the locomotive, the electric light illuminating the railway for 450 metres (492 yards) ahead

—The Poona Exhibition of Native Arts and Manufactures was opened Monday evening in Wanowlay's Wada, Peit Aditwar, in the presence of the *élite* of Poona and some distinguished Native visitors.

—The *Times of India* has an article on the anomalies of the Indian Christian Marriage Act of 1872. It supposes that the Rev. A. N. Somerville and Rev. Sholto D. C. Douglas, on their recent visits to India had each married a couple ; the marriage performed by Mr. S. would be null and void and the minister would be liable to ten years' imprisonment ; while that performed by Mr. Douglas would be valid, and he would incur no penalty. And this, not because Mr. Douglas belongs to an Established Church ; the privilege belongs to him in virtue of his having "received episcopal ordination"—whether English, Scottish, American, Roman, Armenian, or Goanese, does not matter. The only class similarly favoured are "Clergymen of the Church of Scotland ;" and thus, in so far as the solemnizing of marriages in India is concerned, episcopal ordination and ordination in the Church of Scotland are put on the same footing. All other ministers of religion are compelled to obtain a license from Government before they can venture to discharge what is at home a common act of ministerial duty, or take the alterative of being punished with imprisonment or transportation as aforesaid. The most illiterate Goanese or Armenian priest thus enjoys a privilege which is denied to the Rev. Dr. Wilson ; and an act which, when performed by one class of Christian ministers is a simple duty, when performed by another class becomes a crime. How far the provisions of this Act are in this respect accordant with the Imperial Proclamation of 1858, which enacted that "none be in any wise favoured by reason of their religious faith or observances," we leave our readers to judge. That a marriage which would at home be perfectly valid should, when solemnized under precisely similar circumstances in India, be void, seems to us an anomaly and a wrong which ought forthwith to be remedied."

—The murder of Rashid Mehrban, the chief of the Parsee community at Yezd some time ago, is referred to by the *Times of India*, which publishes a telegram just received from the Shah's prime minister : "From the first, I have done all in my power to punish the guilty. Eight persons have been killed on account of that murder. The murderer has absconded from Yezd ; he has been seen at Meshed. I have sent orders to have him arrested. You be assured I will do my utmost that justice shall be done."

—We take the following from the *Friend of India* :—The Huxley School are never tired of harping on what they call the dogmatism of religious men, while the most prominent writers of their own party speak with a positiveness concerning the great questions that are exercising the most cultivated minds of the age, that is more offensive than anything you will find in their opponents, from the assumption of intellectual superiority which they are pleased to affect. Take in illustration the following passage from Draper's *History of the Conflict between Science and Religion* only just published. "It is enough for ourselves to know that though there is a Supreme Power, there is no Supreme Being. There is an invisible principle but not a personal God, to whom it would be not so much blasphemy as absurdity to impute the form, the sentiments, the passions of men. All revelation is necessarily a mere fiction. There is no such thing as providence, for nature proceeds under irresistible laws and in this respect the universe is only a vast automatic engine. The vital force which pervades the world is what the illiterate call God." The gentleman who writes in this strain would be greatly puzzled to tell us how he came to *know* all this. From the nature of the case, he cannot possibly know it. When he says "there is no Supreme Being," we are plainly entitled to enquire how he came to know it. For it is obvious that unless he is himself God, in other words unless he has scaled the immensities and measured the eternities in which we stand, there may exist somewhere in what he calls the Universe, evidences of a God that would satisfy even him. But he is kind enough to disclose to us that though there is no God, "there is an invisible principle to *whom*," &c. We again wonder how he came to know it ; and to know too that this "invisible principle" has enough of the nature of a person to be spoken of by himself as "whom" instead of "which." Again, look at the statement that the laws of nature show that "the universe is a vast automatic engine." Our wonder again is how he came to know anything about "the Universe." Mathematicians tell us that the possibility of a space of *four* dimensions is dawning upon them : and for anything we know to the contrary, the universe about which these gentlemen speak with such offensive dogmatism may embrace vast world-systems so different from that in which we find ourselves as to bear no resemblance thereto at all, and to be absolutely inconceivable by men. It is only reasonable, indeed, to suppose that it is so ; while there is not a single writer of this school that does not boldly assume that the system in which man dwells exhausts the dominion of God. There is a breadth of conception concerning God in the minds of reverent and believing men, that puts to shame the narrow assumptions of the school that has risen up to deny the being and providence of God, in the name of Reason.

—*Indian Statesman ;* Baroda, 24th : "In my last letter, I mentioned about my having heard volley firing in the city ; what do you think it was ? A *god's cholera procession*, under the command of Brigadier Hykoop and McAlley, and going to and from the temple ; a hundred men, with one hundred rounds of blank ammunition, of the 2nd Regiment, was in attendance, and fired volleys at certain places on the road to and from the temple."

—The *Statesman* says that the widowed daughter of Mr. Dadoba Pandurang has embraced Christianity.

—The *Bengalee :* The number of registered prostitutes in Calcutta is 6,845.

—*Friend of India :* "Dr. Newman tells us that it is in the nature of things that "the world" should mistake as the marks of Anti-Christ in the Papacy, the true marks of Christ. We are to understand that it is simply the darkness of our minds that makes it impossible for us to discern, for instance, that Pope Julius the Second in issuing his famous indulgence to every one who meeting a Frenchman should kill him, was a mark of his real likeness to Christ. If we think the Papacy Anti-Christ, it is a proof that we have never understood what Christ himself was. Pope Paul the Third, who summoned the Council of Trent, issued the famous indulgence in which there were so many pardons, quarter-pardons, half-pardons, true pardons, plenary pardons, quarantines and years of quarantine that no one could number them. In the first week of Lent, the faithful might purchase if they chose thirty-three thousand years of pardon, besides five plenary remissions of all their sins and two-third parts besides, and the delivery of one soul out of purgatory. The absurdities which the Papacy issued for centuries are incredible ; and we are to understand that this puerile and yet deadly trafficking in sin, were but marks of the true Vicar of Christ, and that it is simply because we are "the world" that we do not discern them to be so. From the nature of the case, we *must* always mistake what is like

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Christ for what is not ; and when we say that the Papacy of history has an awfully anti-Christian look about it, Newman tells us that it is because we are not able to discern what the character of Christ himself really was."

—Mr. Dawson Burns sends to the *Times* a remarkable statement as to the amount of money which the people of the United Kingdom spend on their drink. They bought last year 20,205,306 gallons of alcohol in distilled spirits, 2,592,660 in foreign wines, 54,699,320 in malt liquors, and 650,000 in cider, perry and British wines, the amounts given being in alcohol, not in liquor. For this quantity, all of which, except perhaps the alcohol in malt liquor, may be taken to be either mere waste or luxury, they paid in 1874 :—

For ardent spirits.....	£41,574,134
For foreign wines	12,963,288
For malt liquor.....	72,932,426
For cider, perry and British wine.	1,000,000
	£128,469,848

—*Overland Mail*, May 7 : It is with much regret we record the death of Professor Ewald, the celebrated Oriental scholar of Göttingen.

The Emperor William returned to Berlin from Wiesbaden on May 3, in excellent health.

Mr. Gladstone's letter on the commemoration of the American War of Independence has been published.

The Alexandra Palace was opened on May 1. The building is more elegant and more complete than that which was destroyed by fire two years ago.

Nine of the persons charged with cock-fighting at Aintree have been fined 5*l*. each.

Amongst the deaths recorded this week are—General J. Briggs, Indian Army ; Major-General J. C. Brooke ; Major C. Murray, late 16th Regt. ; Major P. M. McKeller, late R.M. ; Capt D. Littlejohn, late 48th M.N.I. ; H. W. Farley, late Indian Navy ; Lady Paget ; Lady Hoste ; and Professor Ewald.

On the afternoon of April 30 a terrible explosion took place at the Bunker's Hill Colliery, North Staffordshire, the property of Messrs. W. Rigby and Co. The bodies of forty-two men and boys have been recovered, and from their appearance death must have been instantaneous. Some of the bodies were so horribly burned as to be utterly unrecognisable by their features ; others, by their peaceful expression, seem to have had a painless death, produced by after-damp. Of all the men in the part visited by the explosion not one escaped to tell the tale. How the accident happened can only be known so far as the scientific investigation of the Government inspector can reveal it ; but there appears to be good ground for believing that it was caused by the firing of a shot for blasting purposes.

Mr. Moody, at one of his great meetings the other night, read John's explanation that he was only a voice—one sent to prepare the way. "John was only the messenger," said Mr. Moody ; "he was simply Mr. Nobody. He did not want the people to run after him, but to take his message. We want to get away from the messengers. When the telegraph boy comes to our door," continued Mr. Moody in his rapid way, "we don't trouble ourselves about him. We don't say, Who are you ? Where do you come from ? What sort of a boy are you ? *We take the message*, and all our interest is in it. Never mind the boy. Never mind the messenger. What is the message God has for us from his word to-night ?—that's the point." He then spoke from the words "There was not room for Him ;" and from the rejection of Christ by the Jews and the rejection of Him in the present day, made a powerful appeal to make room for Christ in heart, business, and home.

Thursday, May 27.

—In some villages of the *Deccan* the ryots have risen up against the money-lenders, and military force has been required to suppress the disturbances. Soopa and a neighbouring village are specified.

—On Friday evening last, says the *Bangalore Examiner*, a man named John Rodgers, who lived in Bamboocharee, was so drunk in the street, that some persons passing by, and seeing him lying in a helpless state, carried him and put him into his house. Next morning the poor man was found dead and his face eaten by dogs.

—*Bombay Gazette ;* Baroda, 26th : "By a special warrant of the Government of India the three prisoners—Nursoo, Yeshwantrao, and Salim—have been sentenced for their complicity in the attempt to murder Colonel Phayre. Salim is to be sent to Moulmein, Nursoo to Rangoon, and Yeshwantrao to Aden. Each prisoner is condemned to simple imprisonment in these places for life."

"A Proclamation has been issued to-day by Sir Richard Meade to the inhabitants of the Baroda State, intimating that Gopalrao, son of Kassi, has been chosen as the new Gaekwar, and that Gopalrao's adoption by Jumnabaee and installation by Sir R. Meade on the part of the British Government will be carried out to-morrow forenoon at the Baroda Palace with the customary ceremonies. Sir R. Meade calls upon all the well-wishers of the Baroda State to unite in invoking the blessing of Providence on their future Chief, and in wishing him long life and prosperity as ruler of the country."

—The death of Rear-Admiral Sherard Osborn, C. B., occurred suddenly on the night of the 6th of May. He was in his usual health during the day. The late Admiral was in his fifty-fourth year, having been born in 1822.

—*Bombay Gazette :* "The English Press was still, when the mail left, under the erroneous impression that the Government of India had dethroned Mulharrao for general misconduct, and it continued to hurl at Lord Northbrook on this score invectives which must recoil on the heads of the English Ministry. *Vanity Fair* naturally rejoices above all the other English papers in the supposed discovery that "the Anglo-Indian representative of the firm of Baring & Co." has lowered England in the eyes of the world by "this high-handed and pettifogging act of oppression." It will be amusing to watch the course taken by these English critics when they find that whatever is pettifogging, unconstitutional, and inconsistent in the Baroda decision, must be laid to the charge of the all-powerful Government of Mr. Disraeli. Will they stand by their words though there is a change in the persons to be condemned, and admit that the whole business shows the folly of attempts on the part of English ministers and English newspapers to govern India ; or will they for very shame take refuge in an unaccustomed silence ?"

—The King of Burmah is described by the Rev. Mr. Marks as an "old fox very fond of haggling and bartering." As a youth he was pious and a favourite of the priests, who repeatedly told him he would some day be king. The prophecy came to pass—and is well remembered by His Majesty—although when it was uttered there seemed no chance whatever of his reaching the throne. He boasts that he has never sentenced a man to death. When he desires to get rid of a troublesome character he tells his ministers, "Remove that man, I don't want to see him again." A few days pass and the King asks, "What has become of the individual referred to, when he is informed that he has died of 'indigestion.'

—*Bombay Gazette :* "A young lad aged 19 years, named Howard Horsby, an ordinary seaman of the ship *Grampian*, of Liverpool, appeared to answer a charge preferred against him by Captain Copeland of that ship, of desertion. It seems that the youth is of an imaginative disposition and he was given to reading the "London Journal," "Reynold's Miscellany," and similar sensational periodicals, and he conceived the idea of starting on a cruise on his own account. Accordingly, on the 27th of last month, he took the ship's pinnace, a cutter-rigged boat, and having provisioned her with such food as he was able to gather in the forecastle, he left the ship at 10 P. M. with a view to see the coast. He went down with the ebb tide until off the Prongs Light-house, where he hove the boat to and devoutly wished for day, which arrived in due course, he then took advantage of the prevailing north-west wind and shaped his course down the coast. On the third day from his quitting the harbour he reached the Portuguese port of Goa, and his adventurous spirit would seem to have been satisfied when he arrived there, for he made no further attempt to continue his voyage."

Friday, May 28.

—After Monday next the weekly Mail for Europe will leave Bombay on Friday, commencing with Friday of next week.

—*Times of India ;* Baroda, 27 : Jumnabai this morning adopted Gopalrao, the son of Kassi. The Ranee clothed Gopalrao in a rich dress of honour, and also gave dresses to relatives and friends of the child. The child was then taken to the havalee and remained with Jumnabai. Shortly after eight the procession formed at the Laheripoora Gate, consisting only of six elephants, on which were Sir Richard Meade, Mr., Richey, Capt. Jackson and the other Residency officials.

The streets were lined by troops, and opposite the palace were guards of honour, consisting of Infantry, Fusiliers, Cavalry and Lancers. Sir Richard Meade received a salute of thirteen guns from the British and the Gaekwaree artillery.

On entering the Durbar-room, Sir Richard Meade placed Gopalrao on the *gadee*, and in the name of the British Government installed and invested young Gopalrao as Maharajah of Baroda, changing his name to Syajirao, Mulharrao's father's name. Sir Richard Meade then addressed the assembly in Hindustani, calling upon the Sirdars to support the new administration. Sir Richard Meade took the new Maharajah behind the purdah, where Jumnabai was, and there impressed upon him the serious nature of the duties attendant upon the new position.

Jumnabai directed thanks to be given to those British officers who had taken part in the proceedings, and invited all who wished to breakfast.

The Pandrays, the Nawab and all the leading Sirdars offered presents, which the young overeign touched and accepted.

Not the slightest disaffection was shown. All went off well.

The usual durbaree ceremonies followed. Immediately after investiture, royal salutes were fired by both the Gaekwaree and British guns, the former from the gold and silver guns.

His Highness the Maharajah Holkar sent presents of costly apparel.

—A Hindoo has been fined Rs. 20 for burying a goat alive, a propitiatory act.

—Deaths last week, 339. By cholera, 11.

—The Pathan who shot his *subedar*, two others and himself, at Aden, was annoyed because a woman, who had been promised to him for a wife by the subedar, had been given to another.

—"It is hard," says *Vanity Fair*, "to read without impatience the accounts in the newspapers of the installation of the Prince of Wales as 'Grand Master of the Freemasons.' Freemasonry is at the present day the most purposeless, unmeaning, and fruitless of all associations into which men can enter, being, in fact, nothing more than frippery tempered by feasting and self-adulation. Nobody can understand its ends any more than its "mysteries" ; but all that outsiders are allowed to know of it breeds a vehement suspicion that both are merely nonsensical. If its purposes are moral or religious, there is no need for secrecy, but the contrary ; if the relief of distress, it is inferior to any benefit society extant ; if anything more tremendous, and hitherto unknown, then it might be challenged in its very existence. But in reality it has no purpose in this country, and this, which is made its excuse, is in fact its condemnation. It may be very well for private individuals to covet the putting on of apparel and the laudatory speeches in which distinction in the craft appears to consist ; but a Prince who will one day be called upon to reign over this Empire would do well to hold himself aloof from such vanities."

—*Indian Statesman* ; London : "A dreadful mutiny has taken place at sea on the *Jefferson Borden*, a schooner of about 700 tons burden, commanded and partly owned by Captain W. Patterson, on her voyage from New Orleans to England. The crew mutinied and threw the two mates overboard, one being the brother and the other the cousin of the captain. The latter then, as the mutineers would not say what had become of the mate, shot several of them with a revolver, and, when wounded, put them in irons. He is a plucky fellow, and was assisted by his wife, who was on board, and a boy, in bringing the ship in. The mutineers will be tried here."

Selections.

INTERCESSORY PRAYER.

Is it a living power in Christian experience ? The following fragment of religious history gives answer :

A lady residing not a thousand miles from Richmond, Va., has been for many years an invalid. She is a woman of rare character, possessing more than the usual culture of educated minds, keen in her judgment, self-contained in her impulses, and very far from being, either by nature or training, a fanatic.

Being debarred by the state of her health from some of the common forms of Christian service, she has adopted the habit of *silent intercession* as a means of usefulness. With a woman's faith in God as the hearer of prayer, she has been wont to pray for everybody who has come within her reach with any special

claim to her interest. Friends, acquaintances, strangers, persons whom she meets for an hour only and has no prospect of meeting again she quietly presents before God in prayer for whatever they seem to her to need most urgently. A stranger with whom she converses for a half-hour at a social gathering, a guest whom she entertains for a day, a person whose countenance impresses her in the street, a traveller in the cars whose conversation attracts her—in brief, anybody to whom, for any reason, her attention is drawn with special regard—she remembers in special prayer.

Probably without having ever defined a theory about it to her own mind, she has the theory that whatever interests her as a child of God interests him as her Father. Prayer becomes, then, her natural method of expressing that interest to God daily, and often hourly. Communion with God expresses it as artlessly as conversation would to an earthly friend. Her daily life, therefore, is a line of telegraphic correspondence between this world and heaven, through her habit of devout intercession. Such is the simplicity of her faith in prayer as a specific power for specific effects that she accepts it as a method, and perhaps the chief method of her own usefulness. She trusts it implicitly, she uses it expectantly. Does God then disappoint her in the result? The following is believed to be one of many incidents in her experience which answers the question.

A few years ago two strangers entered the car in which she was a traveller, and seated themselves so near her that she could not avoid overhearing their conversation. In the remarks of one of them she soon became intensely interested. She inferred from them that he was an impenitent man, and for some reason supremely unhappy. This was sufficient to enlist her prayerful desires in his behalf. He became at once the subject of her intercessory converse with God. When she left the cars, that face, so full of the suffering of a turbulent spirit, remained with her. For weeks afterward something moved her to pray for that stranger, that he might find peace in Christ. As time passed on, her special interest in him gave place to more recent objects of supplication, and she thought no more about him. She had dropped the tribute of her prayers into the troubled current of his life, and left both it and him with God.

Some years afterward she visited, hundreds of miles distant from her home, a friend, who invited her to go and hear a celebrated preacher who had been labouring there with success. She went. When the preacher rose in the pulpit she instantly recognized the face of the stranger who had years before so deeply moved her sympathy in the cars—a face now no longer clouded by the disquiet of an impenitent spirit, but radiant with the joy of one who knew the peace of Christ, and was striving to impart it to other souls.

At the time of their first meeting he was, indeed, of all men one of the most miserable—crushed by affliction, but not subdued in heart; quickened by the Spirit of God, yet resolute in sin; with eyes opened to his lost state, but blind to the gift of a Saviour; whirled in the great crisis of his moral destiny, which comes but once to any man, yet without God and having no hope; both worlds shrouded by the very blackness of darkness. Few men have ever needed prayer more surely than he did in that juncture. It was one of those emergencies of moral conflict in which it is *like God* to interpose with a singular rescue. The appearance of the stranger now in a Christian pulpit tells the issue. His conversion had followed within the year of his proximity to his praying fellow-traveller in the cars.

This narrative illustrates the way in which God often intertwines his own sovereign providence with human sympathies and believing prayers in the network of instrumentalities for the conversion of a soul. The death of a friend breaks down the strong man in his career of worldly success. The inherited faith of his youth, representing who can say how many or how mighty prayers of a godly ancestry, is set on fire in his heart by the breath of God. Then follow months of impenitent remorse, and when the conflict is deepening into despair there glides in among the spiritual forces a gentle stranger praying in the morning and at noonday and at eventide for she knows not whom.

We cannot say what precisely was the office assigned to that stranger's intercession in the plan of God. We coolly pronounce the event a coincidence. Yes; but is that all? Unwritten religious history is too full of such coincidences to allow us to leave it there. Must we not believe that woman's prayers to have been one link in the chain of spiritual causes? Why not a link as necessary as the bereavement to that soul's salvation? Were not both the working out of one purpose? He and she, unknown to each other, met for an hour just then and there, and parted. No word passed between them. How insignificant the meeting. A hundred such occurred that same hour on that same train of cars. The rumbling of the wheels seems to have more meaning in it. But the momentary junction of those two lives enclosed God's hidden decree. They may never be known to each other in this world. But who shall say that it was not that woman's secret intercession which turned the tide of conflict for that soul's deliverance? May it not have been her mission to stretch forth over that scene of spiritual contest the sceptre of a prince who had power with God, and to beckon invisible forces to the rescue?

May not thousands of unwritten Christian biographies at the last disclose such divine "coincidences?" Possibly such results may reveal the chief reason why many an invalid life is prolonged. Very useless, and worse than that to the sufferer's view, such a life often appears. Yet it may be privileged to do the work of angels. Why art thou cast down, O my soul, and why art thou disquieted within me? What if the whole visible universe be closed to our slow feet and trembling hands, if the invisible is open to wings of prayer.—*Prof. Austin Phelps, in Independent.*

GHORÁWÁHÁ.

(From the Lodiana Mission Report.)

The most important and interesting event of the year has been the conversion and baptism of twelve of our most promising village enquirers. These are from the very respectable class of Mahomedan Rajputs, belonging to five different families, and form centres of most extensive and important influence, two of them being Lumberdars of the village. They live in a village called Ghorawaha, situated in this district about fifteen miles north-west of the city of Hoshyarpur. The movement towards Christianity amongst them has been neither sudden nor impulsive. They first commenced their inquiry after the truth five years ago, being directed to do so by their own religious teacher. The name of this interesting man is Gamu Shah. He is of Hindustani extraction, about five feet and ten inches in height, of dark complexion, and of a very quiet and thoughtful disposition. His mind seems to have been long worked on the subject of religion. While yet a boy he was a lover of truth. Dissatisfied with orthodox Mahomedanism, he sought for salvation and peace in the instructions of a fakir by name Sultan Shah, and soon became one of his most distinguished pupils. I saw Sultan Shah twelve years ago. He was the brother of the chief of Amanu, a village in the Kuppoorthulla territory, and in early life left home and domestic comforts for the life of a fakir. He lived partly in Amanu and partly in Ghorawaha. To all outsiders he appeared to be a madman, going about with a coloured beard, and a rod decorated with keys and birds' feathers, and speaking words without meaning. He pretended to be an incarnation of Imam Mehdí, and also called himself the messenger of Jesus Christ. The rod in his hand he called "the *asa* (sceptre) of Jesus;" of the two keys suspended on it, the one he called the key of heaven and the other the key of hell; and the feathers indicated that his soul would fly to heaven after his death. He ate and drank with Christians, and invariably sought their intercourse and society. He was a constant visitor at Mr. Golaknath's in Jalundhur, and probably at Mr. Woodside's also. But under this feigned madness, Gamu Shah assures me, he cherished belief in Christ and Christianity.* On the death of this man, Gamu Shah took his master's place, and collected a large number of disciples. Unlike most fakirs of this country, Gamu Shah neither drank *bhang* (hemp), nor smoked *churus* (secretion from the flowers of hemp), nor did he keep a *takya*. He lived inside the village in a decent little house with his family, consisting of a wife and four children. In this place, sitting under the cool shade of a *banian* tree, Gamu Shah expounded the mysteries of his faith to the most advanced of his pupils, which consisted of the following cardinal doctrines:

1. God was the Creator of heaven and earth, but man, his creature, was polluted and hell-deserving on account of sin.

2. Mahomed was not the prophet of God, nor the Koran his word.

3. Christ was the only true Saviour of men, the Son and Spirit of God.

4. The Bible (The Tauret, Zabúr, and the Injíl) was from God, and the only repository of his will.

These precious truths were taught in an imperfect and indistinct manner, as Gamu Shah had never seen a copy of the Christian Scriptures, but had acquired them from the oral and incidental remarks of his master. And along with those truths, many crude and imaginary ideas of creation, judgment, heaven, and hell, were inculcated. He strictly enjoined on all his followers to cultivate the acquaintance of Christian Missionaries, and to learn from them more about Jesus and his salvation. We came across these interesting people in the course of our itineration in the winter of 1869, and were not a little surprised to find them ready to accept the Sonship and the Divinity of Christ, the great stumbling-blocks and rocks of offence to the believers of the Mahomedan faith. On inquiry, we soon discovered that Gamu Shah was the source of their enlightenment on these points. We then visited him, and persuaded him to accept a copy of the New Testament. The intercourse thus opened, a regular communication was kept up with him and his disciples, we frequently visiting them in their village, and inviting them over to our house in Hoshyarpur. Making the ground prepared by the fakir the basis of instruction, we endeavoured to build them up gradually in the knowledge and faith of Christ. The consequence of these humble labours, with the divine blessing, has been the conversions mentioned above. The first of these men was baptized on the 23rd December, after an interesting and impressive service in the presence of nearly 300 spectators. The next baptisms, three in number, took place on the 27th January of the present year, when a large number of spectators were also present. These four baptisms roused the feelings of the whole village. The Rajputs are a manly race, proud of the honour and purity of their blood. The conversion of their brethren to Christianity was regarded as a slur upon the whole community, and a determination was formed at once to remove it, either by bringing the apostates back to their former faith, or by extirpating them from the village. With this object in view, they first of all attacked the Catechist placed there for the instruction of the converts, beat him mercilessly, and turned him out of the village. The injury, thus offered, was patiently borne and passed by with a spirit of Christian forgiveness. But this, instead of doing any good, only emboldened the perpetrators of the deed. They interpreted it as a mark of helpless weakness, and commenced persecution of the converts themselves. Not to mention the abuse, taunts, and ridicule, to which they were almost hourly exposed, their opponets cast them out of society, excluded them from the use of public wells, forbade them the houses of their neighbours, and put a stop even to their buying and selling in the bazaars. The common mechanics, such as the blacksmiths and carpenters, and even the barbers, were prohibited from doing their work; the sweeper and the water-carrier were forcibly withdrawn from rendering them the most necessary services, on pain of excommunication if they did not obey. These persecutions were of the severest forms, and a source of very great trial and annoyance to the converts. But they bore them with remarkable cheerfulness and fortitude. Their enemies, however, were not satisfied. They collected upwards of fifty Maulvies from different parts of the country. The converts were arraigned before their tribunal and asked to give a reason of their faith. Gulam Gaunsu, the boldest and strongest man among them, stood before the whole assembly and unreservedly witnessed for Christ. He said he had renounced Mahomedanism and believed in Christianity:

1. Because there is no salvation in Mahomedanism. The Koran itself says "There is no intercession in the day of judgment;" see 3rd sipara, surat Baqar. Mahomed could not save, as he himself was a sinner. See surat Fatah, verse 1.

2. There is no testimony about Mahomed in any of the previous books

3. The Tauret, Zabur, and the Injil testify, "There is no other name given under heaven whereby a man could be saved, except the name of Jesus."

4. How do you prove Mahomed's apostleship, since it is expressly said in the Koran,

"Answer, Signs are in the power of God alone, and I am no more than a public preacher." See surat The Spider, sipara 21st.

"Nothing hindered us from sending thee with miracles except the former nations have charged them with imposture." See surat The Night Journey, sipara 15th.

These questions were written on a paper and given to the Maulvies, with a declaration that if they were satisfactorily answered the Christians would return to their former faith. The Maulvies kept the paper for three days and returned it without a reply. On the fourth day, the converts were sent for again. This time no reasoning was used, but love, threats, promises of wealth, worldly honour and aggrandizement were employed to bring them back into Mahomedonism. But all this was to no purpose. The brethren had grace given them to withstand these temptations as they had on the first occasion boldly confessed the Saviour's name. The Maulvies then proposed a public discussion with the Missionary of the station, who was living in the village at the time. Considering the circumstances of the time and the place, and the wishes of the converts and the enquirers, it was thought best to accept the challenge, and a controversy for two days was held on the village common. It was a grand occasion, and a most noble opportunity was afforded for witnessing in behalf of Christ. Upward of eight thousand people were present on each day. Most of these were illiterate, and too far removed from the scene of controversy to be profited by it. The few intelligent men that sat near alone entered into the merits of the discussion. The details are too long to be given here, and they have been already placed before the public by means of the

* He learned the truth of Christianity from his own murshid, Rustum Shah. This man was a wandering dervise, but during the latter part of his life settled down in Amanu at the earnest invitation of his disciple Sultan Shah, who furnished him with a *takya* and contributed to his support. No one knows the antecedents of this man; for he never discovered them to any. To the bold and curious that ventured to question him about them, his invariable reply was, that he came from "the Nílá Mahal" (the blue palace), by which he probably meant the sky. Gamu Shah now thinks he was probably a Hindustani and a Christian. All his disciples thought him to have been endowed with miraculous and prophetical powers. Many anecdotes are related in support of this.

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Mission periodical, the Nur Afshan. I would only remark here, that the Maulvie, Fateh Mohammed,* who headed the controversy on the opposite side, frustrated his own purpose by attempting to accomplish too much. In his anxiety to expose the Christian religion, and put it to contempt and ridicule, he spoke of Christ and God in the vilest and most blasphemous terms. The moral effect of his discourse was most ruinous to his cause. Prejudiced, and opposed though most of his hearers were to the Christian faith, their better feelings revolted at the filth and abuses that seemed his only element and delight at the moment. He also distorted and misrepresented facts, and passages of the Scripture, in such a manner, as to attribute to the Christian's God such actions as one would be ashamed of in men. On these being contradicted, he persevered in his statements, but was soon proved to have been false before the assembled people, by a simple reference to the Book. With this the discussion ended, and the result was favourable to the work of God. The converts felt an additional assurance of being in the right, and the enquirers were strengthened also. One of the latter immediately came forward and received baptism. Exasperated by this, the Maulvie resorted to most exceptional measures. He instigated the people to quarrel and fight with the Christians and to use violence on their persons, and so far forgot himself as to preach the merits of martyrdom and the duty of killing all apostates from the faith of the Islam. The effects of his preaching upon the already excited multitude were serious, perhaps more so than he had calculated upon. Infuriated with rage, they ran to pull down the tents of the Missionary and to burn them up. Some of them assaulted the Missionary's wife and children next day, while they were passing by an adjacent village, and would have inflicted serious injury had not friendly aid arrived in time; and others were heard to declare on oath that they would kill the new converts on the arrival of the first opportunity. The whole village was put in a state of fanatical frenzy and excitement. It was our desire from the commencement to avoid, if possible, any reference to civil authorities in connection with this subject. But when affairs came to this critical pass, forbearance appeared no longer desirable nor wise. So, after much prayerful consideration, the whole matter was brought to the notice of the Government, with an application for the protection of the converts, and prevention of worse complications. The magistrate of the district at once instituted an inquiry, the result of which was the apprehension and trial of Mirza Fateh Mohammed, the author and abettor of all the mischief.† The trial of this man created a great sensation in the Mahomedan community at the time. But those who knew the facts of the case never sympathized with him. They knew well that Fateh Mohammed had himself to blame for all the ignominy and shame that came upon him. He was charged under four different sections of the Penal Code, and the charges were sustained with such strong evidence, given by Hindoos and Mahomedans as well as Christians, that there was no loophole left for escape. Most probably he would have been convicted and severely punished. But as the case originated with us, and we were so intimately connected with it, we felt it our duty to try to save the man, at least to give up all our claims against him. With this view, we applied to Government in the Maulvie's behalf. Our application was granted, and Mirza Fateh Mohammed was discharged, though not acquitted. This act from our side was done with the same spirit of forgiveness, that led us, in the first instances to overlook the injuries offered to the Catechist. There was now the more reason for this, as most effective arrangements were already made in the village for the prevention of future trouble and persecution, by the location of a special police guard, and by binding the leading members of the opposing party over by personal recognizances to keep the peace. These prompt and decisive measures soon restored peace to the village and the Christian community. The consequence was a growing interest in the word of God among the enquirers. The prospects of the church cleared again and every thing looked bright and promising. On the 3rd of May, we had the pleasure and privilege of admitting three more into the Church. One of these three was the head man of the village, and the second was still more important, being Gamu Shah himself, through whose influence the others directed their attention to Christ. And later in the year, during the months of October and November, four more were added to the Church. Thus, in the gracious providence of God, amidst trials and persecutions, cares and anxieties, fears and hopes, has sprung up a little Christian community, consisting of twelve souls, in the village of Ghorawaha, in the course of the last twelve months. Praise be to God for this wonderful manifestation of his grace, for wonderfully bringing it about and sustaining it up to this period.

* This preacher, Mirza Fateh Mohammed, is a native of Kasur, but usually resides at Lahore. He is a strong Wahabee and a zealous member of his sect, and has been always celebrated for bitterness and animosity towards Christians and their faith.

† The trial was conducted by the State.

TELEGRAPHIC NEWS.

London, 21st May: In the House of Commons last night Mr. Jervis, honourable member for Harwich, moved that the existing relations between the War Office and the Indian Department, with regard to British troops serving in India, were prejudicial to the public interest. Mr. Gathorne Hardy, in replying, stated that no difficulties existed, that negotiations respecting the allowances of soldiers sent to India were still pending, and that it was obvious it would soon become necessary to change the system. The three years' service motion has been negatived.

22nd: Mr. Grant Duff yesterday addressed a meeting of his constituents at Elgin, and in describing his visit to India, the hon. gentleman said that he considered the Civil and Military organizations immensely strong. He had discussed, he said, the efficiency of our Army with Lord Napier of Magdala and other Military authorities, who thought the Native Army was never more fit than now for the uses for which it was intended. Mr. Grant Duff further said that he was persuaded that the competitive system had given men of higher average to the Civil Service than had formerly been obtained from Haileybury. In conclusion he alluded to the notorious misconduct of the Gaekwar of Baroda, which had necessitated his removal.

24th: The half-yearly Report of the Peninsula and Oriental Steam Navigation Company announces that owing to the reduction of the mail subsidies and to the decrease generally in receipts the profits are insufficient for the payment of an interim dividend.—Mr. Lowe, Professor Rogers, and the majority of the Press oppose the recently proposed scheme for establishing a residence at Oxford for the special training of candidates for the Indian Civil Service.—The *Observer* announces that Lord Cadogan will succeed the Earl of Pembroke as Under-Secretary for War.

Madrid, 23rd: Meetings have been held between the former Senators and Deputies: the result is that a coalition has been formed between the Monarchical and Liberal parties with the view of supporting the present Government.

Brussels, 23rd: The Liège tribunal has dismissed the charges brought against the Belgian subject Duchesne, accused of an intention to make an attempt upon Prince Bismarck's life in September 1873. The result has created a great sensation at Berlin.—Frequent religious disturbances are occuring throughout Belgium. The populace assault the pilgrims.

London, 25th: The House of Commons has rejected by 249 votes against 175, a motion put forward by Mr. Fawcett, condemning the insufficiency of the Government proposal to reform local taxation. In reply to a question from Mr. Lowe, Lord Hamilton stated that Lord Salisbury fully concurred in the remedies proposed for the grievances of Civilians in the North-West Provinces, which he had no reason to believe were inadequate, and until their insufficiency was proved it was not his intention to take any special action in the matter.

26th: General Henry Hope Graham has been gazetted Colonel of the 77th Foot, vice Lord Henry Rokeby transferred to the Colonelcy of the Scots Fusiliers Guards.

27th: A letter has been published from Sir W. G. Romaine, in which Lord Northbrook's policy with respect to the recent deposition of the Gaekwar of Baroda is defended. The writer points out that the critics have failed to indicate any other course than that adopted.

Paris, 26th: The Assembly has appointed a new Committee of Thirty, containing twenty members of the Left, who are favourable to elections by department. The Ministry insist on elections by arrondissement.

Brussels, 26th: In consequence of the failure of the recent prosecution of Duchesne for alleged complicity in the attempt on Prince Bismarck's life, the Belgian Government has announced its intention to introduce a Bill to render penal offers to assassinate.

PASSENGERS SAILED.

Per P. and O. Str. *Khiva, 24th*:

For Southampton.—Mrs. V Seymour Fitzgerald, Mr. and Mrs. Mackintosh, child and two infants, Mrs. Filgate, two children and infant, Col. and Mrs. Ballard, two children and infant, the Hon'ble J. K. Bytheil, two children and two infants, Major and Mrs. Wardrop, child and infant, Mr. C. Meile, Mrs. Collins, Capt. and Mrs. Pipon and infant, Mrs. Drummond and four children, Miss McPherson, Rev. and Mrs. Gritton, Mr. H. B. Bristow, Mr. W. Smith, Private Jas. Duffy, Mr. Fred. Maclean, Major Algar, Dr. G. Manning, and Mr. Wilbee.

For Brindisi—Mr. Rogers B. Sedgwick, Mr. Campbell, Mr. S. H. Phillpotts, Mr. and Lady A. Daniel, Captain Downing, and Mr. Bru.

For Venice.—Lieut.-Col. and Mrs. Des Vœux, Mr. and Mrs. Blascheck and two infants, Col. and Mrs. H. D Taylor, Rev. H. D. Hubbard, Mr Ardaseer Dhunjeebhoy, Mr. N Jeevanjee Guzder, Lieut.-Col. E J. McNair, Mr. J. Pontz, Col. Cross, Mrs. Alexander, Col. T. E. Gordon, Mr. and Mrs. Silbiger, Lieut.-Col. W. H Paget, Mr Gat, and Mr. Hullat.

For Gibraltar.—Mr. P. Augusto, and Mr. J. J. Macedo Couto

For Suez.—Mr. A. Craigie, and Mrs. Terrenner.

PASSENGERS ARRIVED.

Per Str. *Trinacria, 25th*, from Liverpool:

Mrs. Cheyne, Mrs Wills, and Mr. J S. Barnett.

Per P and O. Str. *Bokhara, 26th*:

From Southampton.—Mrs. and two Misses Cole, two Misses Harrison, Mr. Eastwick, C. B., Surgeons B. W Wellings, R. Smith, and F. W. Trevor, Mr. and Mrs Fell, Lieut. Wyatt, Lieut. Simpson, Mr. Eyton, Mrs. Archer and three infants, Mr. and Mrs. Sweeney, Miss Sweeney, Mr. N. Richardson, and Mr. G. Birdwood.

From Brindisi—Mr. W. H. Froude, Capt. G. D. Pitcher, Col. Haig, and Rev J. P. Kharasboro

From France—Mr. S. N. Fox, Mr. A. Tyabjee, and Major F. C. Grant.

From Suez—Mr Flower.

PASSENGERS SAILED.

Per Str. *Macedonia, 27th*, for Liverpool:

Capt. Hall, Surgeon-Major MacKertich, Mrs. Wiesbourg, Mr. and Mrs. Whittaker, and Mr. and Mrs. Collett.

Domestic Occurrences.

BIRTHS.

JACOB—May 14th, at Seoni, Chappara, C. P., the wife of S. Jacob, Esq., B. C. S., Assistant Commissioner, of a son.

JOYNT—At Athlone, April 17th, the wife of C. J ynt, M. D., Rutnagherry, of a son.

PEREIRA—May 26th, the wife of Mr. John Pereira, Political Department, Secretariat, of a daughter.

MARRIAGES.

STEPHENS—DYSON—May 22nd, at Trinity Church, Kurrachee, Robert Edwin Stephens, Engineer, Indus Flotilla, to Sarah Eliza Dyson.

HODGSON—GABBETT—May 18th, at Coonoor, G. R. Hodgson, Lieut., Bombay Staff Corps, to Mary Sydney, third daughter of the Rev. J. Gabbett, Vicar of Pagham, Sussex.

LYSTER—COLLINS—May 17th, at the Cathedral, Bombay, by the Rev. W. Maule, L.L.B., William Henry Lyster, Lieutenant, Bombay Staff Corps, eldest son of Lieut.-Colonel S. Lyster (retired), to Alice Catharine Anna, only child of the late James Collins, Esq., M.I.C.E.

DEATHS.

ROSS—April 17th, at Bath, Charles Edward, only son of Surgeon-Major C. G. H. Ross, R. M 4th Rifles (Bombay)

KEMP—May 19th, at Khandalla, Frances Rose, infant daughter of Walter Henry and Rose Kemp, Royal Horse Artillery, Kirkee, Bombay, aged 7 months.

BRIGHT—May 22nd, at London, of typhoid fever, H. E. Bright, Esq., late of Bombay.

FERGUSON—May 24th, at Ahmedabad, Mary Isabel, younger daughter of John D Ferguson, Executive Engineer for Irrigation, aged 20 months.

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